

The NATIVE VOICE

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FORMER CHIEF APPROVES LAND SALE

Chief of the Chippewa Band for 10 years before retirement last March, Telford Adams, shown with his daughter Pat, strongly approves of sale. "It's certainly much better than letting the land lie idle with weeds as it has done for so many years," says former Chief Adams.

Chippewas Cash in on Big Land Sale

By BURNS RUTHERFORD
Star Staff Correspondent

Submitted by "Big White Owl"
SARNIA, Dec. 17.—The largest private undeveloped-land transaction in Canadian history—estimated cost \$9,000,000—is expected to make the Chippewa band of the St. Clair reserve here, Canada's wealthiest Indians.

Now on the verge of completion after a year of negotiations, the deal will see the 3,450-acre St. Clair reserve pass from the Chippewas to New England Industries,

a U.S. financial giant. The reserve is entirely within Sarnia's borders—the only North American Indian reserve inside city limits—on the north bank of the St. Clair River and in the heart of Canada's mushrooming petro-chemical industry. The 457 members of the band are expecting to share at least \$7,000,000 from the sale of their land, intended for extensive industrial development.

In addition, the Indians will retain a 258-acre waterfront tract for a new planned community. New

England Industries will foot the bill for clearing the site, installing services and paving roads. It is estimated this work will take at least a year and cost in the neighborhood of \$1,000,000. At least another \$1,000,000 is earmarked by NEI for the provision of docking facilities and water for the new industrial area.

Prime mover in the plan to transform the Indian reserve into an industrial location is Donald B. White, president of a Sarnia real estate firm. He realized the value

of the land and spent four years attempting to interest firms in its development.

New England industries began negotiating for its purchase about a year ago. Operating through D. B. White and Sons Co. Ltd., NEI has secured options to buy about 90 per cent of the reserve. Mr. White expects the other options—mainly for more valuable river-front property—will be settled and the transaction completed within four to six weeks.

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He Lived With The Shadows of His People

(continued)
(All Rights Reserved)

The death of us was bad, the snow was of our blood. Our uncle came to us and said there must be peace. All was over and even the young must come to see it. My brother had no word for it. He took his flute and in the dark of that cold winter told his sad song. The heart of him was dead, he walked now as Red Cloud. I went with Mach-pe-ya and Spotted Tail to the white man and said Peace to them. With a voice as Dull Knife's asked that we be left to sit in peace. There was no more for us. The tongue of the white man was good. He said peace with me and I gave it to Mach-pe-ya and Spotted Tail to bring to our people. My brother cried as he looked at our people.

"My people, my people." Many times he said it. He wet his face with the snow of the ground. He reached out to touch the Great One. He said his heart to him. "Thank you, Father, thank you, Father, thank you, Father, thank you, Father."

Then the sight of my brother I never saw again. I left our people for many moons. I could not see the sun. There was not one laugh. Then a wild song we sang and the drums were mad. We danced for the coming of four suns. We did not stop. The heart of us we screamed out for all to hear. Then when the strength of us was gone and the hurt of our

hearts we could not hold we went to the ground and wept. . . . My brother was dead.

I RETURNED to the village of Spotted Tail to hear the word of my brother. I was dead with him, they did not see me. I looked for a shoulder to cry upon but there was none. My uncle came and brought me to his tipi. The face of him was not good. It was empty like his round belly that did not have food. He gave me his shoulder and I cried for my blood. I said as my brother: "My people, my people."

For the good of his heart my brother had been killed. He had gone to say food to the white man. His people were hungry, there was death with them. He had not said war. Only the flute of his fathers had he carried. The thought of his people had been with him, his arms he held up for them. For this the white man had been of bad thought.

Then Spotted Tail said to me that which I do not forget. It took from me hate for the white man. I was left with the sadness Spotted Tail and Man Afraid of His Horse knew.

"The white man is bad. He must conquer. Defeat is not good when it stands alone. A slave must be at its side. It is not this with our people. We do not bow. The white man sees it. There is anger in him for the hollow victory he has found. Your brother would not see the

ground as a snake. His head was high. For that the white soldiers put a knife into him. His back was opened. He did not come as a snake. The blood of him was on the ground but his walk was from the white man's fort. The heart of your sister was then made to live. Pretty Straight Legs went to him that he would not fall. She became his feet as she held him up. They walked as our people, they did not crawl.

"The white man saw this and he turned upon one of our own and said how he had put a knife into your brother. He is filled with lies. The white man does not see what the Great One has given him. He must conquer what is before him. He would take the good color from the sky: he would tear the flower from the earth and its life. He must bring the roots of a tree to his own planting. He cannot thank the Great One for the day that is of driving rain or burning heat. He does not know the wonder he is alive to see the dawn. He does not know the happiness of his heart.

"Yes, Crazy Horse, son of my sister," he finished. "I am sad for

the white man."

And, I was sad with him.

THE white man had no heart in him to take. He had died with Yellow Hair when our people had gone apart. The way of our people had died his breath had gone. The joy in him was that Pretty Straight Legs had returned to her people. Their life had become her life, their death her death. With the last of him, he took up his flute and let his people know a song of happiness and love. The way of our fathers had not left him.

The robe of our father he had left for me. He had not touched it, but had waited for me that I could place it on my shoulders. He would have us walk together as brothers for all to see. I remember the peace of our fathers. His flute was placed in my hands.

He was my brother.

"Thank you, Father, thank you, Father, thank you, Father, thank you, Father."

(To be Continued)

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"The Delaware Indian Big House"

By BIG WHITE OWL

ONE of the largest buildings ever erected by the Lenni Lenape (Delaware Indians) in the olden days was the "Lenapah-wi Mow-wah Wikon," meaning: "The Delaware Indian Big House." This building was built of rough logs and it was provided with a bark roof pierced by two great smoke holes. The dimension of this ancient Indian Temple was about 40 feet from east to west in length. The height at the eaves was about 6 feet, at the ridge 14 feet, the width about 25 feet.

The Temple of the Delawares represented the Universe as they knew it. Its floor was the earth. Its four walls the four quarters of the earth. Its vault is the sky-dome.

Beyond is "Ahwosa-Kuma," and there resides Kitche Manitou (Great Spirit) in all his glory and supremacy. The centre post in the big house is the staff of our Kitche Manitou. The end of this staff is implanted in the bosom of our mother, the earth; with its point or pinnacle reaching upward into the infinite glory of the great unknown.

The floor of the big house is the flatness of the earth upon which sit the four great tribes of the Lenni Lenape Nation, viz.: Unami, Minsi, Unatako, Mohnika. These supposedly represented the four great divisions of humankind.

THE eastern door of the Mow-wah Wikon (Big House) is the point of sunrise, where daylight begins, also the symbol of the beginning of all things. The western door is the point of sunset and the symbol of termination of all things.

The other walls, north and south, assume the meaning of horizons or the limit of man's physical vision. The ground beneath the Big House is the realm of eternal night, the abode of the spirit of darkness, while above the roof are the 12 extended planes or levels, each elevation being closer to AHWOSA-KUMA, (The Home of the Great Spirit.)

Twelve human faces or masks of various sizes are carved and painted and placed in prominent positions inside of the Big House with one large and very grotesque face, painted half red and half black, carved on the centre post; there was also one at the east end

and another one at the west end of the Temple. Smaller faces were carved on the upright brace posts that support the side wall logs of the building and of course, all these carved faces and masks were used inside the Big House as other signs are used on the outside of the structure.

They were the carved designs of the tortoise, wolf, turkey, crane, tree, sun, moon, stars, Thunder bird, serpent, etc.

In the early period, the Lenapah-wi Mow-wah Wikon was used only for the annual thanksgiving ceremony. Other rituals and festivals were usually performed around the great council fires, and friendly camp fires, of the Lenni Lenape Nation—the grandfathers of all Indian Tribes!

RECENTLY one of those ancient Delaware ceremonial masks was found and is now in possession of a noted Delaware Indian from the Grand River band, Ohsweken, P.O., Brant County, Ontario.

His name is Mr. Elliott Moses and here is what he told me in an interview: "When our group of Lenni Lenape (Delawares) came to this area around 1783, they were then all Big House people. The land on which our Big House stood is now occupied and is in possession of a white farmer just bordering the east boundary of the Six Nations Reserve, and only a short distance away is the old cemetery where many of the Big House Delaware Indians are buried.

"The Rev. Adam Elliott, one of the early missionaries whose duty was to minister to the Six Nations people, also succeeded in converting the Delawares after they were allotted a tract of land in Six Nations' territory and they all became members of a little Anglican

Church which was built approximately 1½ miles from the old Big House. The Christian conversion of the Delawares took place around a century or so ago.

"The Rev. Elliott was a brother-in-law of Chief G. H. Johnson, head Chief of the Six Nation Iroquois Confederacy, and father of the noted Indian poetess, E. Pauline Johnson. It is said that one day these two gentlemen went together to the decaying old Delaware Indian Big House and salvaged this mask as a souvenir. It remained in the possession of Rev. Elliott during his lifetime and in the year 1876 his widow gave it to Rev. G. M. Macey. The Rev. Macey's wife, after his death, presented it to the Women's Auxiliary of the Diocese of Huron in about the year 1931.

"The Delaware people of Grand River knew that Rev. Elliott had removed the Mask from the crumbling Big House. However, it seemed to be forgotten for a number of years.

"But my uncle, Mr. Jess Moses (now deceased) made a quiet and persistent search for it during his lifetime. Many times when he was reminiscing about old times he would urge me to continue the search as he felt certain it was



BIG WHITE OWL
Eastern Associate Editor,
The Native Voice

about somewhere.

"So for the last 15 years I have been gradually tracking down its whereabouts and I even took courage to mention it at our Synod gathering in London, Ont., three years ago. Our present Bishop assured me that I could have possession of the Mask if found.

"In the spring of 1956, I made a special trip to London Synod Office and they assured me that the Mask was not in possession of that office. The clerk did, however, suggest that I visit the office of the Women's Auxiliary in the city of London which I did that same day. They were not in the

(Continued on Page 6)



A VETERAN OF the fishing industry in B.C. waters is Capt. Simon Bean, who operates the 60-foot, salmon seiner, "Chief Takush." Captain Bean was born on Village Island, near Alert Bay and has been active in the fishing trade since 1924. This well-known fisherman recently repowered the "Chief Takush" with a Caterpillar D342 Diesel Marine Engine from Finning Tractor & Equipment Co. Ltd., located at 940 Station Street, Vancouver 4, British Columbia.

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Act Changes Threaten Status of Many Natives

IN 1955, many thousands of people and organizations including the Canadian Bar Association requested changes be made in the Indian Act to protect the Indians. As a result, when Mr. Pickersgill, the Minister of Citizenship and Immigration, asked Parliament to amend the Indian Act, re increasing the amount of loans to Indians and giving them wider liquor privileges, he was asked by all opposing parties also to amend the Act to meet the Indians' request in the following ways:

• To give the Indians the right to have reviewed by a court of law, any dictatorial decision the Minister might make and to stop the forceable removal of Treaty Indians from their only home—the Reserve.

Mr. Pickersgill's reply to Parliament was that there was no need for the first amendment at all (this despite a two year careful study by the Canadian Bar Association who found it was necessary in many cases). He replied to the second request that "If anyone is being expelled from a reserve, it is because that person is not an Indian and has no right to be there."

This was a very misleading statement. Mr. Pickersgill omitted to tell Parliament that by the new Indian Act of 1951, he is now registering ALL Indians and there is placed in the Act, Sections 11 and 12, which allow him to remove from the register, Indians who have been signed to Treaty for the following reasons:

1. They or their ancestors did not technically properly join the tribe they now live with;
2. There is illegitimacy in their background somewhere;
3. They have the 'taint' of white blood in their veins;
4. Their ancestors applied for an allotment of Script after the Riel Rebellion.

I feel if these matters had been admitted by the Honorable Mr. Pickersgill, Parliament would have acted in a very different way. The question of dealing with our Indians should not be a matter of politics. Whether we live up to our Treaty promises and treat these people in a humane way, in keeping with the principles of individual liberties in our democratic system, is the concern of Canada as a whole.

Mr. Pickersgill, by evading answering questions put to him in Parliament, did not give our elected representatives a chance to study the facts.

Many times we have sent our young men off to fight because a foreign power is ejecting some poor creature from his native land, and yet right here in Canada our own Government is breaking its Treaty promises and ejecting the Indians against their will from their native country—the Reserve.

This small area is the only place that an Indian with his present limited education and training can hope to economically exist and the only place they can be with the people of their color and race and speak their language.

At present, 103 Indians have been ordered off their Reserve. The grounds alleged at the Commissioners' hearing on the Reserve were that their ancestors signed a document known as Script, declaring they were half-breeds and therefore eligible to money or land that the Government was willing to pay to half-breeds at that time.

Evidence was produced that the same white man who testified the Indian was a half-breed bought back the \$120 worth of land or Script for \$10 from the Indian and the Indians then returned to the Reserve where they and their descendants have been accepted by the Department of Indian Affairs for the rest of their lives.

Now, under the present Act, the 103 descendants of these men are being booted off their Reserve.

What is to become of these poor people who lack the education or training to enable them to earn a living? It is going to become a serious problem to the Province of Alberta and its communities, who of necessity will have to see these people have the bare necessities of life. These 103 must leave within three months. They have the right to present their case to a Judge and they will do so, but from that Judge's decision there is no appeal; and of course, the Judge is bound by the technicalities of the Indian Act. There is a very good chance that as a section is loaded against the Indians, they may possibly lose. However, if they lose or not, the Act must be changed before, by this subtle way of breaking Treaty, all our Indians are driven from their Reserves. It is now apparent that that is Ottawa's intent.

Therefore, we are asking you to immediately renotify your Member of Parliament, your Cabinet Ministers and Prime Minister St. Laurent of your opposition to these sections and bring home to them the necessity for removing them from the Act. Following are the resolutions:

Due to the fact that there are now being Treaty Indians ordered off the Reserves in Alberta, we wish to urge the Government to implement the following resolutions:

1. "In any section of the Indian Act, where the Minister's discretion or that of the Governor in Council is exercised in any manner which an Indian or a band of Indians feels is inequitable, there shall be an

Once We Lose Identity, Pride, Devotion Also Go

MY VOICE has not been heard at the Council for some time, but it has always been my belief, that if one has not anything of importance to say, then he should be silent. But, on the other hand, if one has something of importance, let him be heard.

As you probably have known, my family and I each summer pay a visit to one of our North American brother Tribes. This last August we visited our people the Rose Bud, and Pine Ridge Sioux.

For a people holding the honor of being the second largest Tribe in the U.S., they are undoubtedly the worst off.

While visiting among them, we learned just how bad off they really were. Should the Termination Bill be passed, these people would suffer as they never had suffered before. Why? Because, should they become ill or without income, the county or state hesitates to put them on their welfare program, because they have not been taxpayers.

The old people would suffer most, for without education, or a way to make a living, their chance of survival would be very small.

The young people are taking advantage of this new Relocation Bill that has just been passed by our government. But, even this has its drawbacks. You see, the Government will try and place you in something they think you can handle. Also, they will pay the cost of moving you and your family to the new location. They will also take care of the first month's rent on your home; after that you are on your own.

This sounds better than it really is, as many of the young folks have found out. Some have found that the white man's way of life is far different from that found on most of our Reservations. They soon become homesick and many return home; that is, if they have enough money to get home.

Many of our Indian families are stranded in far-off cities, unable to get home to those they love. Believe me, this is indeed a pitiful picture.

Our Indian Clubs in the various cities are doing all they can to help these people return to their loved ones. But this takes money, and progress is very slow.

This is just one of the lesser evils. Some of the others are the sale of liquor, and the abuse put upon the Indian women by whites who are allowed to mingle with them, on and off the reservations.

The missionaries tell us their biggest problem concerns morals. They seem to have reached a new low in the last ten years, and only a great revival of the old Indian belief of cleanliness of mind and body, will put them on the right track.

To those who understand them, the Sioux are a proud and courageous people. If it were not so, they would have long since disappeared as a people, but they are determined to live and see their children regain that which they themselves once had: that is, their dignity, and freedom. For the Reservation to the Indian is just another concentration camp where all that which he held dear has been taken away from him.

The Sun, I know, will again shine warm for the Sioux and his Indian brothers. On every side, there are more and more people who are seeing the injustice that has been done the Red Man.

He is slowly but surely learning that which he must know, before he will be able to compete with his white brother. But while learning he is not forgetting that he is an Indian. That, my brothers, we must never forget. For once we lose our identity we will no longer have that pride and devotion a man has for his race.

Remember at all times, **YOU ARE INDIAN**, the only real Americans I have spoken.

KA-RON-TO-WAH-MEN
(Big Tree)

appeal from that decision to a Judge of the Supreme Court of the Province where the Indian or the band of Indians is located."

2. "That all Indians who, at the time of the coming into force of the revised Indian Act of 1951, were either Treaty Indians or descendants of Treaty Indians, be henceforth regarded as Treaty Indians and that no such person be bribed, coerced, or forced out of Treaty Status against his will by any authority."

3. "That the Federal Government undertake a comprehensive plan of trades and professional training to equip young Indians for any type of employment within or outside of the Reserves."

(RUTH GORMON)

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Articles Form Historic Record

The Native Voice:
Dear Sirs: Enclosed is my remittance for another year's subscription to **The Native Voice**. Thank you for reminding me. The last issue was especially interesting as it concerned itself with the re-burial of the ones by the Iroquois. Just previously I had read about it in life magazine.

I also truly believe that many of the articles contained in **The Native Voice** will some day be recorded as historical documents, and will be read and studied avidly by those persons, both Indian and white, who are earnestly interested.

ARVIN W. MATHES
Vassau, Wisconsin.

U.S. Indians Ask Court Keep Out Canuck Tribes

MASSENA, N.Y. — St. Regis Indians have put away their peace pipes and hauled out legal tomahawks in a battle that threatens to split Canadian and American tribal brothers.

Theodore La France, secretary of the Indian council at the reservation 10 miles east of here, said court that the Indians living on the U.S. side of the border want their Canadian brothers to stay in their own reservation land in that country.

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Income Tax Dismissal Won By B.C. Native

The Crown's appeal from dismissal of an income tax charge against a Musqueam Reserve Indian was refused last month in Vancouver by Judge J. A. McGeer.

Judge McGeer ruled that Francis Point, Steveston fisherman, does not have to file an income tax return, because he is an Indian.

Last March, Point was acquitted in Richmond Police Court of a charge of failing to file a tax return for 1954.

The Crown appealed the finding to County Court, and Judge McGeer reviewed the case last May. He reserved judgment to await a decision

by the Supreme Court of Canada but said last month the case before that tribunal had no application to the charge against Point.

Congratulations are due to Andy Paull for his work on this case which has a very important bearing on the income tax status of all Canadian Indians.

ing in Franklin County court at Malone. No date has been set for trial.

John Debo, a former Canadian St. Regis Indian chief, who sought to build on reservation land in the U.S., is the target of the action, which La France termed a test case.

The U.S.-Canadian boundary bisects the St. Regis Indian reservation.

New Year's Greetings



ROBERT CLIFTON

President of the Native Brotherhood of B.C. joins with members of his executive in extending to all readers of **The Native Voice** and members of the Native Brotherhood and Sisterhood New Year's greetings. In these wishes he is joined by the Associate Editors and publisher of **The Native Voice**.

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Continued from Last Month

Tecumseh and the War of 1812

Proctor, in reporting this engagement to his superior, complained bitterly of the failure of the Indians to support him. He wrote: "Troops, after the artillery had been used for some hours, attacked two faces, and impossibilities being attempted, failed. The fort, from which the severest fire I ever saw was maintained during the attack, was well defended. The troops displayed the greatest bravery, the much greater part of whom reached the fort and made every effort to enter; but the Indians who had proposed the assault and, had it not been assented to, would have stigmatized the British character, scarcely came into fire before they ran out of reach. A more than adequate sacrifice having been made to Indian opinion, I drew off the brave assailants."

General Prevost was greatly displeased at Proctor's failure. General Harrison was also severely criticized for not going to the relief of the fort. Major Croghan, on the other hand, was lauded for his courage. He became the popular hero of the day and his name was on every tongue.

Chapter IX: The Battle of the Thames

Reviewing the situation as it appeared in the summer of 1813, it may seem a little surprising that no more serious attempts had been made against the Ontario peninsula, notwithstanding the fact that it had originally been Harrison's primary objective. Changes in administrative policies were probably directly responsible for this. Perhaps the general public was becoming less sanguine and impatient, or possibly those in the east were getting a clearer insight into the difficulties involved. In January of that year Armstrong had succeeded Monroe, the temporary incumbent, as Secretary of War. A new policy was adopted

and one of the new secretary's first official acts had been to halt Harrison's activities and put forth every effort toward the building of a fleet on the upper lakes which might be sufficiently powerful to dispute the control of these water-

ways with the British. Thus, while the British were making their unsuccessful attempts against Fort Meigs and Fort Stephenson, at another harbor on the same lake, not many miles distant, other Americans were working with feverish

haste in their efforts to produce ships from the trees of the neighboring forest, faced with the pendous task of transporting necessary ordnance, ammunition, sails and equipment overland to the east. (Continued Next Issue)

Chief Norman Marsden Speaks on Behalf Of Canada's Indian People

(Reprinted from the Toronto Globe & Mail)

Having held the office as Chief of the Alderville Reservation for nearly 28 years and my wife being the organist in our church for 24 years, we have come in contact with our people, sharing their joys, sorrows and troubles during this period of time. It is with mixed feelings of ire, shock and amazement that we see a report written by a committee of the United Church of Canada at a conference in Windsor—the very base and false report that the Indians of Canada are lazy, unambitious, dirty and depraved. We resent this to the fullest. We, as leaders of our Reserve, are incapable of calmly submitting to those base accusations concerning our people here and the surrounding Reserves. (This letter was written prior to the United Church statement in our December issue.—Ed.)

Of course, like other races including black, white and yellow, we are not by any means perfect. But who under God's creation is perfect? Our people here at Alderville and the surrounding Reserves are all working, some have gone to various cities and towns

also in the United States and are making good where the wages are better. Many of our young women are holding secretarial jobs for the Government. All are doing fine in their various environments and duties.

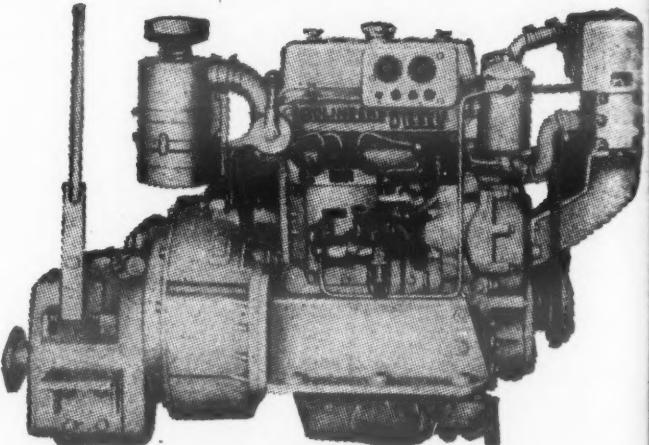
In the daily papers we notice the increasing items of murders, bank and other robberies, sex perverts, drug addicts and other crimes too numerous to mention. We never see, or very seldom see an Indian's name being implicated.

We once owned this vast Do-

minion, in fact the whole continent, and what have we to do for this? Simply a reserve land there with a few acres of ground and a few paltry dollars to our people, who are now being downtrodden by this great religious organization. In war-time our people responded gallantly and gave their lives for the cause of justice, freedom and right. Men are still paying the price as men were gassed and wounded and gradually passing away. Now instead of the United Church leaders trying to uplift them on to a higher status in life they are condemning the Indians to the lowest depths of degradation. Are these supposedly good men following the teaching of the Divine One who said to the scribes, who were about to stone a poor misguided woman, "Let him who is without sin cast the first stone"?

Chief Norman Marsden
c/o Roseneath P.O., Oshawa, Ont.

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AN OPEN LETTER

"Seldom Have I Seen So Great a Faith"

Your open letter to Big White Owl in the Native Voice for Oct. was read with mixed feelings. But primarily they were feelings of great admiration and respect for your courage, sincerity, faith and belief in the faith and culture of your own people.

Your observations of the conduct and practices of the White man were very keen, and are perhaps the truest condemnations I have ever read from the pen of any man. Nor would I deny your charges, for to the shame of the white man they are true.

There have been people who have preached a God of hell-fire and fear: the Indian religion and culture have been objects of despising and ridicule; the White man has taught the Indian the ways of drunkenness and corruption: there are religious people who believe that sheer repetition of prayer means much. White man's justice often may not be the justice of the Indian, and not always his own highest concepts of justice. Without going into more detail, as you have in your letter, such things have and do happen . . . and the White man is seldom proud of them.

But, CHA-LA-NUNG, I would add this, not to excuse the shameful things that have been done, but to say that those things ARE NOT the true practices nor worth of the Christian religion.

I would be the last to say that the Christian religion is perfectly practised or even fully understood by any living man; but it is a stake to charge the Christian religion with the sins of the man who fails to teach or live up to its faith. None of the things which you charge against Christians are approved by the faith itself. What is even more important, THE CHRISTIAN CHURCH AND FAITH IS NOT THE RELIGION OF THE WHITE RACE NOR OF ANY RACE . . . rather, it is the truth of God as God Himself has revealed HIMSELF to man.

When God came to earth to reveal Himself as Jesus Christ, He revealed Himself to the whole world . . . not merely for the benefit of any one people . . . for all peoples are His people. Different people have known this God in different ways, some more perfectly than others . . . and when He revealed Himself (because one who is created can never understand the God who created him) He

revealed Himself to the whole universe . . . for He created the universe and every race and creature in it. There can only be one GREAT SPIRIT, but if every race had its own faith, one equal to another, there would also have to be many gods, and therefore there could not also be ONE Great Spirit. The Great Spirit must be supreme, or He cannot be the Great Spirit.

But this does not mean that only one nation or race has the only knowledge of the One God or Great Spirit. It was because the first Christian Missionaries lacked much knowledge of their own God that they could not see the truth in any race but their own. This was ignorance on their part. God only reveals Himself to a man as man understands Him . . . and so it is that as time passes the enlightened Christian admits that much truth of God can be learned from what God has revealed of Himself to His Indian people.

For this reason, such Christians today agree with you that your children should be taught all that you have known of the Great Spirit. But it would be wrong to say that that would be all that is known of God or that it is enough to know. No man can ever know enough of God. No man can claim that his own race knows all about God and that none can teach him more. So to say that any race is a favorite of God to the exclusion of any other race is to say the very thing the White man in his ignorance has said.

Whether the Indian can or will become part of the White race is not for me to argue for I do not know all the answers; but I do have some opinions about it. And I do agree with you wholeheartedly that "We can live with them, but not become a part of them." I know that the Indian is not white, and that is that . . . a fact. Also the White is not Indian nor Chinese nor Negro. And I believe that it is better that way. (Although every individual man, woman and child must always be given their freedom to choose what they would do according to their own conscience.)

I believe God meant that there be differences in peoples, and it is a good thing. Why should we want a mixture of people of no particular character? How much better that life is more beautiful if we are different and tolerant and free in our differences? And certainly, a race cannot remain different and contribute from its own culture if it is scattered. So I would heartily agree with you that you and your people retain your culture as a group . . . and further believe that your Native Religion and that of Christianity can enlighten and strengthen and make more perfect each other.

The Chinese and Burmese and Japanese and Ceylonese Christians do not look upon their Christianity as anything but a revelation of God for all people . . . and they worship God in their own native manner.

There is ever so much more in

your letter that could be written about, for you wrote a fine letter with far more detail in it than I am capable of writing in so short a space.

But I write for only one purpose. It is not to defend or excuse the mistakes, crimes or ignorances of my people. But it is to say that there is only one God, only one Great Spirit. He is the God of your people and of mine even if we do not live up to His perfection. I would add also, that if so-called Christians lived up to (or even believed in) God as you do, then this terrible situation would never have come about.

You welcomed the White man when he first came to this land because you knew that the Great Spirit meant all men to be sharers in His good land . . . we robbed you of that same land because we did not know the will of God as you did, and also because we were disobedient to His will even when we did know it. God does not approve of what we have done to you and your people . . . so do not blame Him for our lack of faith.

Let me close with one more thought. For many years (I am 43 years old) I have taught my people and I know them fairly well. For five years I have come to know your people. I must not make comparisons . . . but I do say that I have never loved a people more than I do those Indians I have met and known and who are now counted among my finest friends. I would not have them different, unless it be that

they be better Indians. I believe that the more they know of the Father of all Nations, the better they will know themselves and be proud of themselves.

When I leave this College next April to go to work among these people, it will be my prayer that I can separate the sins of man from the beauty of God, and that they may see themselves, not as copies of a different race, but as people whom God made and loved for what they are in themselves.

However things turn out in this world, it will be my pleasure to meet you in it or in the greater world beyond. As Jesus Christ said, "I have not seen so great a faith, no not in Israel." So I have seldom seen so great a faith among Christians as I see in you.

COLIN DICKSON.
Anglican College, U.B.C.

P.S. You have written "The Shadows of His People." It is meant for Indian readers and I hope they will appreciate it. But it is appreciated by others also.

BLOOD INDIANS TO INSTAL CHIEF

LETHBRIDGE (CP)—Jim Shot-Both-Sides, father of 14 children, has been installed as chief of 2,500 Blood Indians who live on Canada's largest reserve.

He was elected to the position last Friday, succeeding the late Chief Shot-Both-Sides, his father, who headed the Bloods 43 years before his death last March.



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Chippewas Cash in on Big Land Sale

(Continued from Page 1)

CONTROLS U.S. FIRMS

The purchasing firm has a controlling interest in the Lehigh Valley Coal Co. and other U.S. mining ventures. It owns a steamship line and has vast timber and pulp holdings. NEI also owns factories and erects office buildings and shopping centres across the line. In Canada it has a major interest in Stanleigh Uranium Mines and a Quebec iron ore operation.

All the Indians on the reserve will benefit financially from the land sale. Gaining most are the 82 land holders—known as locatees—who hold titles to the property. The parcels of land they hold range from one to 80 acres and average about 20 acres. Some locatees have more than one parcel of land; a few having more than 150 acres.

To date options on the reserve have averaged around \$700 an acre to the locatee. Riverfront property, still to be negotiated, is expected to bring about twice this price. In addition, band rights to the land must still be negotiated. Band rights belong to and are shared in equally by all members of the band, regardless of age.

BRING \$1,400 PER ACRE

In the past, these rights have brought about twice the money of locatee rights and will likely amount to \$1,400 an acre. Riverfront land will bring a higher price to locatees and the band alike. Band rights can be passed with a simple majority of 51 per cent of the adult Indians on the

reserve, and no difficulty is expected in securing these once options have been signed.

Money realized from the sale of band rights does not go entirely to the Indians. The federal government retains 50 per cent in trust for the band. The remainder is divided evenly among all members, with family heads in complete control of all shares for wives and children.

NEARLY ALL IN FAVOR

"It seems to be in the best interests of all the Indians," is the opinion of Chief Lloyd Williams, a paper mill worker in Port Huron, Mich. Mr. Williams was elected chief for a two-year term last summer when his predecessor retired because of ill health. The new chief has 12 acres of waterfront property and shares an estate of 45 acres with six brothers and sisters.

"Some members of the band will squander the money," Mr. Williams said. "That's why I think there should be a regulation preventing heads of families from having control of their children's money. It should be kept in trust until the children reach 21."

Sale of the band rights is expected to bring more than \$6,000,000 to the St. Clair Indians. The federal government will keep half in trust for the band. Added to the \$500,000 already held in trust, it will have \$3,500,000 to draw upon. The government pays five per cent a year to the band on this sum, and it is divided equally among all members. If the sale goes

through, this should mean a steady annual income of at least \$490 for all members of the band.

Alec Bird, father of nine and a shipper in a nearby refinery, agreed with the chief. "It's the best deal we've ever been given," he said. "Our social life will be much better in a village than when we are scattered all over the reserve."

Under the agreement with New England Industries, the company will build a new United Church for 300 on the village site, a council house for meetings and a youth hall for the youngsters. The new village will be centred around a 17-acre park, also provided by the company.

EX-CHIEF APPROVES

Telford Adams, chief of the band for 10 years until his retirement last March, strongly approves the sale. "This is a very good deal," he said. "Certainly much better than letting the land lie idle, growing nothing but weeds, as most of it has done for years. We will be able to put the money to good use—better homes, better education and more opportunities for everyone."

Mr. Adams was a machinist for 32 years before his retirement last month. Earlier, he worked as a structural steel erector in the U.S. He is one of the largest land holders in the band, having 154 acres, 44 of them premium-priced riverfront lots. Sale of the land alone should net him more than \$140,000. He will also share in band benefits.

"This is one of the greatest opportunities ever given to Indians in Canada," said James Plain, head of a family of seven girls and ten boys. "It seems to me that every one in the band will benefit."

Mr. Plain, a house painter, has 22 acres of land which should bring him at least \$15,000. The money will be used to further his children's education, give some degree of family security and build a ranch style home.

Under the proposed agreement, New England Industries will pay for the installation of proper home services and about two miles of paved roads in the new Indian village. They will also pay the cost of moving suitable houses to the new village site.

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